OCT 21 1941

The Christian Century PULPIT

A Periodical of Contemporary Preaching

CHARLES CLAYTON MORRISON, *Editor*

VOLUME XII | CHICAGO, JUNE, 1941 | NUMBER 6

In This Issue

GEORGIA HARKNESS
"The Fiery Furnace"

DWIGHT C. SMITH
"Pillars of Cloud"

HAROLD BLAKE WALKER
"A Bridge to Span the Tide"

EUGENE M. AUSTIN
"The Great Encounter"

JOHN HOMER MILLER
"When God's Best Meets Man's Worst"

ARTHUR H. BRADFORD
"How Can God Answer Prayers for Peace?"

JOSEPH M. GARRISON
"The Perils of Education"

EDWARD SCRIBNER AMES
"A Pastoral Prayer"

PREACHER PROBLEMS

HAROLD W. RUOPP
"Life Situation Preaching" (Part II)

The Fiery Furnace

BY GEORGIA HARKNESS

ONE learns not to presuppose much biblical knowledge among college students! Yet probably there are few persons who have not heard at least once the story of Daniel in the lion's den and of Shadrach, Meshach and Abednego in the fiery furnace. If the Bible has not taught us anything about these worthies, a popular song of two or three years ago may have done so.

Theirs is an ancient tale. But the book of Daniel, in which it stands, is a very modern book. I do not mean to suggest that to walk through fire and not get singed —even to one's hair or coat sleeve—is a modern concept. All that we know about science cries out against it. To take this part of the story too literally might thrust us into the realm of magic and set us to trying to figure out the trick. Nevertheless, if one reads this drama with his attention not on physical fires, but on the flames of persecution which it portrays, one finds in it a picture of our times. Here is the proud and despotic tyrant; the golden image of nationalistic pretension before which all must bow when he calls the tune; the fawning princes; violent outcroppings of anti-Semitism; the clash of cultures and deities—and in the midst of it all those who put their trust in the God who is above all gods. Where would one look for a more accurate portrayal of what is happening in our day?

The relevance becomes still more striking when one considers how the book of Daniel came into being. It was probably written between 168 and 165 B.C. during the persecutions of the Jews by Antiochus Epiphanes. His was not a "new order" of Europe or Asia, but of the Syrian part of Alexander's empire, and he sought to Hellenize the Jews at the point of the sword by plundering and devastating Jerusalem. Ruth-

This sermon was delivered at Rockefeller Memorial Chapel, University of Chicago.

Cents a Copy | Entered as second-class matter October 14, 1929, at Post Office at Chicago, Ill., under the act of March 3, 1879. Published monthly by The Christian Century Press, 407 S. Dearborn St., Chicago, Ill. | Two Dollars a Year

HOUGHTON LIBRARY PACIFIC SCHOOL

less in his cruelty, he forbade the Jews to perform their ancient religious rites, to keep the Sabbath, or even to read their holy Scriptures. At the Jerusalem temple on the site of the altar to Jehovah he caused a great altar to Olympian Zeus to be erected, and there the Jews must offer a sacrifice of swine's flesh. Anything else they might have submitted to, but not this affront to their faith. It was this that precipitated the Maccabean revolt.

And it was this that caused some nameless Jewish writer to weave a story about a traditional Jewish hero by the name of Daniel. Very cleverly, he put the setting of the story four centuries earlier in the time of Nebuchadnezzar and the Babylonian captivity. In a day when it was impossible to write or speak in defense of one's faith without being dragged to a concentration camp by Antiochus' *Gestapo,* the author found a way to speak courage to his fellow Jews. Lion's den or fiery furnace they might dwell in; a furnace seven times hotter than it was wont to be heated might await them; still there would be in the midst of it One whose form is like the Son of God.

As one reads the book of Daniel one finds there cryptic symbolism—not only the great image but four beasts, and one of the beasts has ten horns with an eleventh horn that plucks out three of the first ten horns. There is a ram and a he-goat and a "desecrating horn" and much else that sounds quite meaningless to us. But it was not meaningless to those for whom it was written. Through this symbolism the author was telling the story of aggression and imperialism that had snatched from the Jews their independence. Through it he was foretelling the downfall of the mad despot who was attempting to crush them under the iron heel of his lust for power. Through it he was saying: "Though the flames surround you, put your trust in God and fear no evil."

WHAT IS GOD DOING?

In these days of confusion and strain no question is put more often than the query, "What is God doing?" "Why doesn't he do something about this mess?" It is to try to suggest some answer to this question that I have chosen to direct our attention to this ancient story.

Let us first be clear as to what God is *not* doing. He is certainly not keeping good people from suffering. In the story those who walked through the flames unscathed won the favor of the king and secured a promotion! Life is not always that way. The story ends too optimistically on the note that its heroes "lived happily ever after." The Old Testament Hebrews had a very persistent notion that piety pays good dividends, not only in spiritual rewards but in prosperity and prestige. But this is not the way life comes to us. Good men do secure favor and promotions. But good men sometimes lose their jobs and even their lives. In many instances we are impelled to say, as the psalmist did:

> I have seen the wicked in great power,
> And spreading himself like a green bay tree.

And we do not have the psalmist's assurance, at lea in the present, that "the end of the wicked shall cut off"; for men who are dull, callous, grasping a anything but loyal to God live to a ripe old age, lo it over better men, hammer them down and sma them on the anvil of their own superior power. Go men walk through the fires of affliction, sometimes be delivered and sometimes to be consumed.

So it is with nations. Nations that are good nations go—that is, civilized and spiritually constru tive—have a number of times in history gone dov to defeat. Israel sinned, but probably Assyria sinn more, and Israel fell before the advancing hosts fr the East. In the long Maccabean struggle precipitat by Antiochus the Jews recovered their independen only to fall in the next century before the power Rome. Then Rome fell before the barbarians, Greece and Israel had made way for Rome.

WHEN THE STRONGEST BATTALIONS WIN

That a nation bearing high spiritual values can defeated by a people of lower spiritual values may see as far removed from cosmic justice as for good men be crushed by evil ones. Yet there is no great myste about the problem when one considers what it is th to the present, has determined the destinies of natio It is not mainly, if at all, spiritual power that deci the victory; it is war and the impact of military for To assume that God determines the outcome of bat is to say, in effect, that God wills everything to be it is and that whatever is, is right. This is neither go logic nor good religion. That God does not will eve thing to be as it is, is nowhere better illustrated th in modern warfare with its wholesale destruction civilian populations. When we leave it to war to set conflicts, it is logical enough that not *right* but *mig* should win. The arbiter of the issue is not the favor God but the strongest battalions. Chariots and hor men in one era, tanks and bombing planes in anoth decide the outcome.

It is, perhaps, a disturbing thought that God d not always make the right side win. For it is o inveterate habit to assume that our cause is Go cause! The Hebrews made of Yahweh a tribal de whose battles were their battles, and in every war fore and since the same thing has happened. On S tember 1, 1939, when the bombs had begun to f in Poland, there appeared in parallel columns in newspaper statements from Mr. Chamberlain and M Hitler asserting in almost identical language the j tice of their cause and the certainty of victory throu the help of God. If these statements seem somewh contradictory, this is not an unusual phenomenon war news! And statements like these continue to made. Through all ages, in many lands and in ma tongues, people have sung:

> Then conquer we must
> When our cause it is just. . .

To cite one historic example, these words are fou in one of the world's great letters:

> So! I have resolved to meet you in battle, and the

ore march toward your realms. I profess myself the veak and humble servant of God, to whom I address ıy prayers and look for victory and triumph. . . . I onfidently trust in the interposition of Divine Provi- ence . . . that he may bring on you humiliation and rant me victory over you. My trust and reliance are ı the Lord.

These are not the words of either a Jew or a Chris- ı, but of a Macedonian prince who had set out to quer the world. Alexander the Great wrote them to rius of Persia.

Alexander won. He met and conquered Darius the battle of Arbela in 331 B.C. But in 1940 when

GEORGIA HARKNESS

rench commander cried out for a miracle—an inter- ition of Divine Providence—to save his country m defeat at the hands of another conqueror, he saw land defeated. There is no ground in logic or in h by which to suppose that in the one instance God e the victory and denied it in the other. In both ances the heavier battalions won.

Thus, if we would find meaning for our day in d's deliverance of those Hebrew youth from the s of persecution we must find it elswhere than in fidence of military victory. And this awareness, ugh disturbing, is nevertheless deeply reassuring. hare with you the hope that those nations now ting for democracy may survive. It would be a or catastrophe to civilization if they did not. But uld the worst fears be realized, and not only Great tain and China but our own country go down to eat, God would not be dead. Israel lost, but the l of Israel lives. God has long purposes not to be eated by any turn in temporal fortunes. It is in this confidence, and in this alone, that we today are empowered to say with the Hebrew youth: "Our God whom we serve is able to deliver us, and he will deliver us. *But if not,* be it known unto thee that we will not serve thy gods, nor worship the golden image which thou hast set up."

How then can we believe that God delivers us from evil? It is the heart of our faith that, undeserving though we are, God does deliver us. There is nothing that men need more today than the assurance that "God is our refuge and strength, a very present help in trouble." And there is nothing in all the world of which we can be more assured than that if we are faithful to him, God will not let us down.

If God does not win military victories, God must have another way to deliver men from evil. The way of reprisals, starvation and mass destruction is not the way of God. Air raid for air raid, bombing plane for bombing plane, blockade for blockade, returning fire for fire—attribute these to military necessity if you will, but let us not mix things up by calling them the way of God. Yet it is not to be supposed that in the conflicts now raging upon the earth God is indifferent to the moral issues at stake. No God of love and righteousness could look upon our world in its present state, and be unmoved. God acts in history that his righteousness may prevail, or that we may be assured. But he acts that his will may prevail by righteous means—by love and understanding, by the doing of justice in the spirit of good will. *God wins victories.* But a God of truth and love—the God and Father of our Lord Jesus Christ—must win his victories by love and truth.

SOME VICTORIES OF GOD

God wins victories in human affairs. He has been winning them through the centuries. When Israel fell before the tramping march of the Assyrian hosts, God won a victory through keeping alive the spirit of Jeremiah and the second Isaiah. *That* battle has not yet been lost. When Alexander conquered Darius, God won a victory by taking Alexander's love of Greek learning and making it shine brighter than the fires of conquest. Had it not been so, Alexander's conquests would have been as ruthless and no more fruitful for humanity than were later the Mongol invasions under Genghis Khan. When Rome fell before the barbarian invaders, God won a victory by raising up the Christian church to keep the light of civilization from going out. Through the centuries since, God has taken the evil that men wrought, has infused the power of his spirit into the hearts of those who refused to bow down before false gods, and has won victories for his Kingdom. We today are the inheritors of a living stream of spiritual power which runs throughout history and which God will not permit to pass from the earth.

When, in our time, after four and a half years of human slaughter the First World War ended in a farcical peace imposed upon the vanquished, God did not set aside the consequences. In the Second World War the God whose eternal moral laws cannot be

abrogated, speaks his word of judgment against a society that refused to cooperate for peace and justice when we had the chance. But even in this intervening period God was inspiring in the souls of Christians—far more than in all the centuries before—the deep conviction that a way to peace must be found. It is easy to say now that this dream of peace was wasted. But nothing good is ever wasted. Nothing is wasted that quickens the souls of men to the will of God. And now, with the light of peace gone out in Europe and Asia and flickering in our own midst, God still strives for the peace that can be enduring only when built upon his way of justice and good will.

THE CHURCH IN A DIVIDED WORLD

God has been winning victories in our time through the world church. It has been my privilege to attend a number of the great world conferences—Oxford, Madras and Amsterdam. I shall never get away from the thrill of the fellowship which in the Christian world community spans all divisive lines of nation, race, color and class. Within the Christian church, and nowhere else, Japanese and Chinese Christians, German and British Christians—black, white, brown and yellow Christians, can think and work and play and pray together in full friendliness. All of us at Madras were impressed by the greatness of spirit of the Chinese Christians who, though their country was torn by war, showed no trace of bitterness toward the Japanese. You have doubtless heard how the students of the Christian colleges of China have trekked westward a thousand miles to go on with their work and build for the future in the midst of destruction.

Today, within a divided world, Chinese and Japanese, British and German Christians are praying for one another. British churches out of their own diminished resources are helping to support German missionaries. German churches are ministering to British prisoners of war. Such things are writing a new chapter in the saga of Christian conquest.

The World Council of Churches with its headquarters in Geneva, surrounded though it is by war, has maintained connections between Christians of all parts of the world; has administered relief to the victims of war; has continued to study the possibilities of peace and has maintained a world-wide fellowship of prayer. A striking sentence in a letter from the Swedish delegates to the Amsterdam conference speaks for many: "You are not alone. All around the world there are burning hearts." Here in America, as we stand on the brink of war, the Federal Council of Churches has appointed a commission to study the bases of a just and durable peace. It is through such measures as these that God is winning victories for peace and is working with men even today to deliver us from evil.

AMERICA AND THIS WAR

It is not my purpose to speak primarily upon political issues. Yet I should be untrue to my deepest convictions if I did not say that I believe it to be America's duty to stay out of this war, not in selfish isolation, but in order to minister to a stricken world. To this without self-righteousness will not be easy. B this we must do, in repentance for our common sin a with an uneasy conscience lest we accept too light the blessings of our security. "To whom much given, of him shall much be required"—this is as tr of nations as of individual men.

I know well how many difficult problems confro you. It would be presumptuous of me to try to t you what to do. But there is a right way and a wro way to serve your country. I can only suggest what think is the right way.

In 1924, as an aftermath of the last war, we we still observing what was called Defense Day. On th occasion Bishop G. Ashton Oldham was to preach the Washington Cathedral. He has told me that wrote on the train, on the back of an envelope, so lines which were incorporated in his Defense D sermon. This statement of political faith he entitl "America First." It went around the world and h appeared in various textbooks which doubtless some you have studied. I heard it repeated frequently du ing the 1920's and early 1930's but its message h been obscured of late. Both because it has speci relevance to our day and because its title is famili in a different setting, I wish to read it:

AMERICA FIRST

Not merely in matters material, but in things of t spirit.

Not merely in science, inventions, motors and sk scrapers, but also in ideals, principles, character.

Not merely in the calm assertion of rights, but in t glad assumption of duties.

Not flaunting her strength as a giant, but bending helpfulness over a sick and wounded world like Good Samaritan.

Not in splendid isolation, but in courageous cooper tion.

Not in pride, arrogance and disdain of other races a peoples, but in sympathy, love and understanding.

Not in treading again the old, worn, bloody pathw which ends inevitably in chaos and disaster, but blazing a new trail, along which, please God, oth nations will follow, into the new Jerusalem whe wars shall be no more.

Some day some nation must take that path—unless are to lapse once again into utter barbarism—a that honor I covet for my beloved America.

And so, in that spirit and with these hopes, I say w all my heart and soul, *"America First."*

It is in this spirit, and this only, that I believe "America First." And it is along this road, and t only, that God will deliver us from destruction.

But what if the flames of war surround us? Sh we be consumed? With our country moving da closer to the holocaust, we may soon find oursel in a furnace heated seven times hotter than it was wo to be heated. Can we walk then through the fire u scathed?

I have said that it is at the heart of Christian fa that God delivers us from evil. I have not said t God delivers us from *pain*. From the suffering a

saster of war, from the economic collapse that must evitably follow, from unemployment, from hunger, om shell-shocked bodies and mangled souls—from ain of this sort there is no deliverance while men parcipate in the conditions that cause these things to be. s your generation is paying the penalty for the sins nd errors of the one before you, so will your children nd your children's children suffer from what is happening in these days. Though we must continue to ork for peace while the door stands a hair's breadth pen, there is now no way out without great suffering. n the orderly world that God has made, causes bring ffects. At this fact we must look with open eyes, for od will not, in the diction of *Green Pastures,* "rare ack and pass a miracle" for our deliverance.

But to deliver us, not from pain but from *evil,* that another matter! From hate, from fear, from reenge, from despair, from worship of false gods and om bowing down before the golden image that Nebuchadnezzar or Antiochus or Caesar or any modrn counterpart may erect—from such evil as this od does deliver us. But on his conditions, not on urs. And his conditions are that we put our trust in im, serve him only, give to him our absolute devoon, follow his way of love. Most of us are not ready pay the price. Thus it happens that when we see ose who are, and they walk through the flames of assion and propaganda and are not consumed, like e king in the story we are astonished. Our deeper sights tell us that there is with them "One whose orm is like the Son of God." Perhaps we do well to all it a miracle, for such spiritual victory is of more an human making.

'THROUGH THE FLAMES OF DEATH'

There is deep truth in this quaint old Hebrew ory. Men could glimpse the fact that such fidelity God was good. Some saw enough of the nature of od to place in him their confidence in the midst of ersecution and disaster. But no one in the Old Testaent walked through the flames of death and in his wn soul was utterly unscathed. It remained for one ho was not like the Son of God, but who *was* the Son f God, to defy the worst that Rome could do and die felon's death in triumph on a cross. Because he did, e end of the story is changed for us. Not a promoon in the favor of the king, but a cross for ourselves carry is the reward of our fidelity. Out of the agedy of his cross comes the triumph of Easter and hat lies beyond. Into this heritage we have entered. nd across the centuries we hear him say:

> Let not your heart be troubled: believe in God, believe also in me. . . .
>
> Peace I leave with you; my peace I give unto you; not as the world giveth, give I unto you. Let not your heart be troubled, neither let it be afraid. . . .
>
> Behold, the hour cometh, yea, is come that ye shall be scattered, every man to his own, and shall leave me alone: and yet I am not alone, because the Father is with me.
>
> These things have I spoken unto you, that in me ye may have peace. In the world ye have tribulation: but be of good cheer, I have overcome the world.

Pillars of Cloud

By Dwight C. Smith

And the Lord went before them by day in a pillar of cloud, to lead them the way; and by night in a pillar of fire, to give them light; to go by day and night. Exodus 13:21.

SOME twelve hundred miles or so southwest of Honolulu, in the greatest expanse of open ocean in the world, lies a coral reef known as Kingman Reef. Rising only a few feet above high tide, it stretches in a great crescent that encloses a magnificent protected harbor. Although too small to appear on any but large-scale charts, that reef was one of those selected as a possible refueling point for the pioneering flights of the planes which a few years ago were given the task of charting the air route to New Zealand and Australia. Before any planes could even attempt the flight, supply ships were sent out, and it happens that a friend of mine was on the ship which went to Kingman Reef.

Having established safe anchorage and made ready to deliver the supply of gasoline to the plane, the captain radioed to Honolulu that all was well. The pathfinding plane had already made the hop from the Golden Gate. Now, with word that weather conditions seemed favorable, the crew took off and headed southwest above a trackless waste of open sea. With two-way radio connection established, the men on the ship waited patiently as the hours passed. The plane was already more than halfway on its journey when a slow fog began to drift in over the reef. For a slight distance above the water all was clear, but for flying purposes the ceiling was much too low for safety. The reef was a tiny enough target to aim at even with perfect visibility. Hidden by a thick layer of fog, it was perilous in the extreme. Any slight miscalculation might bring the plane crashing into the reef instead of onto the water. But by this time so much fuel had been used that it could not safely return to Honolulu. What was to be done?

Fortunately modern air navigation had already provided part of the answer to that question. The supply ship was sending out a radio beam which the pilot followed, like an acrobat on a tight rope. Unerringly the plane came, straight as an arrow, until the men on shipboard could hear the drone of the propeller up there above the clouds. The pilot, up in the sunshine above the sea of clouds, reported that all was well, so far. But how should he know just where to aim when he dived down through those layers of fog? A guess that might be nearly right would not be nearly right enough.

The ship's captain then remembered an old method of signaling. Sending word to the plane to keep circling overhead, he gave orders to build up a heavy smudge in the fire-box of the ship's engine. All drafts were closed. Then, when a great load of smoke had accumulated, the drafts were opened sending a column of smoke upward through the still air. Up into the cloud it went, driven by the forced draft below. Up,

up, until the pilot in the plane saw a gray pillar thrust itself through the fleecy layers of fog. Then, taking bearings on that pillar of smoke, he dived down at the point from which it must have come. Thus he came through the dense layers of fog to the clear air near the water's surface, and to a perfect landing on the harbor. Almost before his propeller had stopped the work of refueling had begun.

Now, I don't know what such a story does to you, but I confess that it thrills me. I like to think how incredible the whole business would have seemed to our grandfathers. At the same time the incident carries me in imagination to a bewildered company who, some four thousand years ago, wandered across seemingly endless miles of trackless desert. They were almost in despair until they discovered that their plight was not so hopeless as they thought. For "the Lord went before them by day in a pillar of cloud to lead them the way; and by night in a pillar of fire to give them light; to go by day and night." It is an ancient story—too old, we may suppose, to have any bearing on life today. Yet here is a very modern instance when a pillar of cloud was a real beacon to guide men. And if, in so literal a way, this dramatic figure has significance, perhaps it may be worth while to ask if there are pillars of cloud and fire that may serve us.

I

It is evident at the outset that a real affinity exists between that ancient company of exiles from Egypt and our modern pioneer of the air. Of course there are vast differences between the straggling, overburdened company trudging wearily across desert sands, and the young pilot speeding through the air faster than the wind itself. But think of the similarities. Centuries drop into insignificance when we note that each journey was fraught with innumerable perils; each journey required high faith and steadfast courage; each journey involved departure from known, familiar scenes to aim at an unseen goal; each journey meant facing grave risks in serene trust that all would go well; each journey was an act of faith in forces beyond the control of those who started off so trustingly; and each might have ended in disaster but for the saving guidance of a pillar of cloud.

All this, in fact, is only to say that each instance is but a symbol of what life means for every one of us. How could you better describe life? When I hear some of my sophisticated friends speak scornfully about any suggestion that they live by faith, I am inclined to smile. If they were consistent they would not, for instance, venture out on the public highways. For when they do, they stake their very lives on a venture of faith—faith in the machine which they did not construct, faith in every bit of material and workmanship in it, faith in its ability to perform at lethal speed, faith in the trustworthiness of every other machine and every other driver on the road. Why, a thousand times a day we put ourselves at the mercy of people and forces over whom we ourselves have no control. Not live by faith? Good heavens! How do they think they do live?

In many ways, then, we are like Moses and his fo lowers, stumbling along through a weary waste. Whe there seems nothing to justify our hopes, we still drea of a land flowing with milk and honey. That prospe of reaching a Promised Land keeps us pressing on eve when we wonder, as they did, whether we ought n turn back to Egypt and its flesh pots; yes, and i slavery, too.

How like our generation is, also, to the pilot in h plane, hoping to blaze new pathways for those wh follow! Sometimes we are thrilled by the lift an power that this marvelous age puts at our disposa At other times we admit to ourselves that we are fl ing blind. We have never seen that distant goal whic for all we know, may be hidden in mist when we a proach it. Since we must put so much faith in forc and people we cannot even see, have we been foolis even to undertake so perilous a project? Perhaps w should not have started. Perhaps we should go bac even now. But the truth is that we can't turn bac Unless we are to be utterly lost, we must go on in th faith with which we started.

There, indeed, is life's inescapable fact. *There ca be no turning back.* The avenging army of Egypt, th old slavery, the diminishing supply of fuel in ou tanks, the futility of trying to reach the old startin point—these are the grim realities with which w must deal. Our one hope lies in pushing on.

"Well then," cries the pessimist, "we are lost! B hind us lies a haven to which we cannot return. B fore us a will-o'-the-wisp goal we cannot even see. W are trapped, cut off, a lost generation headed for e tinction!"

It sometimes seems that way, doesn't it? But l us not be deceived. If we shut our eyes in despair w may indeed be lost. If, however, we look with unde standing we shall see pillars of cloud before us to lea us the way. For God has not mocked us, nor does h fail those who trust him. Bewildered though we ma be, God sets his pillars of cloud for us to follow.

II

"Very well," you say, "tell us where to find suc pillars to guide us to a safe haven. God knows w want to follow our quest to a successful conclusio We seek a new world of peace and justice, of huma brotherhood and common decency, where all may liv in happiness unbroken by hatred and fear. But wha do we find? We find a world gone mad with hatre and violence, a world torn with injustice and brutalit a world in which social, economic and political li totter on the brink of chaos. Where, in such a worl shall we find any pillars of cloud to lead us?

There is no use giving any smug or frivolous a swers to such a question. The world asks it today our Christian faith, and we need to answer it soberl and in all seriousness.

Our answer, then, is that God has set his pillars cloud in the very structure of life itself. In a bewil ered world where self-interest seems the only guid that men and nations will follow, we ask ourselv if there is no law above the choices of caprice and sel

eking. The answer lies spread before us in natural story and human history. Everything we learn from ie natural sciences points to the certainty that we ve in an orderly universe where we need not worry hether the sun will rise tomorrow or the law of ravity will cease to operate. The sequence of cause id effect continues to produce consequences whether e like them or not. No matter how erratic human ioices may be, the world is not, after all, a place of ıprice and uncertainty. Rather, this is a natural orld of such dependability that we may live in it ith confidence and assurance, charting our courses by ıat fact.

This does not mean that we may do as we please.

DWIGHT C. SMITH

ar from it! We must accept the disciplines and penal-es of a life based on order. Within its rules we have uch freedom; outside them we may not venture. 'trait is the way and narrow is the gate," said our ord; and every fact of physical existence supports that atement. We can live only where there is the re-iired amount of oxygen to breathe. We can live ly so long as the temperature of our bodies is within e limited range of a few degrees. We can live only long as our food contains the necessary chemicals, d only so long as an exact and delicate balance is aintained in the various ductless glands. There are any laws, definite and unalterable, which govern our ntinued existence. Not only outside man, but within m as well, is a rule of order which must be kept. ike a pillar of cloud, that fact guides us to safe and eaningful life.

Nor is this all. God's guidance is set in the struc-re of life otherwise than in physical existence. Human history also shows his warning and leading of men. Think of how mental and spiritual life are subject to the law of the narrow way. For instance, consider the contagion of moods and emotions: how anger begets anger; how strife and envy produce their own kind; and also how confidence and good will meet their own response. Action results in reaction in human relationships as surely as in the laboratory. When we know this, how can we suppose that God has given us no beacons to follow?

For healthy, happy life we must live within bounds whether in terms of private mental and spiritual activity, or in human relationships. Let us live by standards of moral integrity, intellectual honesty, fair dealing and unselfish good will, forbearance and sympathy, mutual confidence and trust. Let us live, I say, by such standards, and life will proceed well with us, regardless of our outward circumstances. But let us abandon these rules, choosing deception, strife, envy, intolerance and suspicion, and we immediately choose a way of life that has in it the seeds of its own destruction. For, my friends, wholesome happy life is either fostered or destroyed by what is in us, rather than by what is outside us. We find the Kingdom of God within us or not at all. The more we learn of human behavior and human history, the more certain does this truth appear. Here is another of God's pillars of cloud that he sets to guide us.

This truth applies to nations as well as to men. Does it look as though the way to succeed is to demand everything, throwing to the winds all standards of decency and fairness? Well, make no mistake. God does not mock us, nor is he mocked. The person or nation that flouts his law of the narrow way invites ultimate disaster. History amply proves this, giving thereby a great warning and a great hope. For while this fact spells doom for whoever ignores it, it promises hope for those who will be guided by it. It is a pillar of cloud by day to show us the way, and a pillar of fire by night to give us light.

So, you see, our quest is not blind. God has set his pillars before us. Dark though the world seems, we may yet take our bearings by his beacons set in life itself.

III

And finally, there is a further assurance, that has gladdened the hearts of weary folk for nineteen centuries. After all, you and I don't need to ask whether there is any beacon to guide us. This is the very meaning of Christian experience. In a day when whole nations cry out for a greater leader to guide them, you and I have no need to search in frantic bewilderment. We have said that God's witness is to be found in the very structure of life. And our Great Leader is the final proof that this is so.

Look at the life of Jesus Christ. What does it tell us? It tells of one who lived in the assurance that God can be trusted. He was so sure that in all his dealings he lived by the rules of which we have spoken. He met the violence and cruelty of those who hated him, with a love so overpowering, that even when they

put him to death it was they who were defeated, not he. Thus, deathless and invincible, that power of love remains a guiding pillar for the men and women of every generation.

Alas, how persistently we refuse to see it! With what blind eyes we look at a world torn with bitterness and cry out, "Where is God now?" Yet there, before us, in the supreme instance of our Lord's life and death, God has set his sign to lead us to the life which alone can bring lasting peace and salvation to mankind.

Yes, my friends, there is no doubt that we need to be guided in the troubled, uncharted way that lies before us. But it is equally true that now, as ever, God goes before us by day in a pillar of cloud to lead us the way; and by night in a pillar of fire to give us light; to go by day and night.

Prayer and Guidance

By Madame Chiang Kai-shek

I USED to pray that God would do this or that. Now I pray only that God will make his will known to me. God speaks to me in prayer. Prayer is not self-hypnotism. It is more than meditation. The Buddhist priests spend days in meditating. In meditation the source of strength is one's self. But when one prays he goes to a source of strength greater than his own. I wait to feel God's leading and his guidance means certainty. . . .

Our finite minds beside his infinite mind seem to me like this: I go walking, and the hills loom above me, range upon range, one against the other. I cannot tell where one begins, and another leaves off. But from the air (I seldom have time to travel any other way now) everything has a distinct contour and form. I can see things so much more clearly. Perhaps that is like my mind and God's. And when I talk with him, he lifts me up where I can see clearly.

I do not think it is possible to make this understandable to one who has not tried it. To explain to one who has had no experience of getting guidance what it means would be like trying to make a stone-deaf person understand the beauty of a Chopin sonata. A physicist or a specialist in tones and their wave lengths might convey some idea of it to such an one. I do not know. But I'm sure I could not.

What I do want to make clear is that whether we get guidance or not, it is there. It's like tuning in on the radio. There's music in the air, whether we tune in or not. By learning to tune in, one can understand. How is it done? As Brother Lawrence told us long ago, "by practicing the presence of God." By daily communion with him. One cannot expect to be conscious of God's presence when one has only a bowing acquaintance with him.

In conclusion, with me religion is a very simple thing. It means to try with all my heart and soul and strength and mind to do the will of God. Despondency and despair are not mine today. I look to Him who is able to do all things, even more than we ask or think.

A Bridge to Span the Tide

By Harold Blake Walker

And the king said, "Is the young man Absalon safe?" II Samuel 18:29.

REVOLT was in the air. Anybody could feel it though it was not so easy to find the source o it. David was growing old and it seemed obvious t some of the enlightened members of the younger gen eration that the nation needed a change. The king stil believed in the old-fashioned virtues of the "good ol days," and the older he grew the more cautious an conservative he became. Absalom did the best he coul to enlighten his aged father, but it seemed to him tha David simply had lived too long. It was time for younger hand to take over the leadership of the nation Absalom thought, but he was depressed by the realiza tion that, old though his father was, he was disgust ingly healthy and vigorous.

A POPULAR PRINCE

Absalom covered his trail well and few suspecte his intrigues. He knew how to use his attractiv personality for all it was worth and his ingratiatin manner made him popular everywhere. The fact tha he was David's son gave him access to the "righ people" and enabled him to sidetrack the suspicion tha might have fallen upon him. All in all, Absalom cu no mean figure in his father's kingdom.

When Absalom finally showed his hand, much t his father's amazement, it was almost too late to sav the kingdom. David and his servants fled from Jeru salem while his captains rallied the loyal remnant of the army. Perhaps it was overconfidence, or pos sibly it was an excessive estimate of his military geniu that led to Absalom's disaster, but, in any event, hi armies were defeated and he lost his life.

Then there follows one of the most dramatic inc dents in the Old Testament. Joab, the king's cap tain, sent Ahimaaz, a runner, from the battlefield t the king to inform him that the kingdom had bee saved and that Absalom was dead. David was watch ing for the messenger, who, when he arrived, wa startled by the king's first question: "Is the youn man Absalom safe?" The question was so eager, s anguished, that Ahimaaz hadn't the courage to te the truth. He retreated behind a halfhearted evasion A second runner, however, broke the old man's hear with the callous and exultant announcement tha Absalom was dead. Weeping, David cried out: "O Absalom, my son, my son, would I had died for thee.

"Is the young man Absalom safe?" The questio should have occurred to David long before it di Absalom had been playing with fire for years an anybody should have been able to see that he wa riding for a fall. Pride, self-will, ruthless ambition lack of integrity—these were forerunners of disaste and David should have known it. The valiant fait

nd the striking idealism that had made David great ad made no claim upon his son. The stirring tradi- ons of Israel and the spiritual heritage of the nation ieant nothing to Absalom; he could sweep away the lory of the past without a qualm.

That is always the danger of youth. Its memory is oo short to encompass its heritage. Patrick Henry ow is only a name and what George Washington ood for is obscured by the shadows of time. The ilgrims, whose stuffy Puritan conscience has fallen ut of favor, no longer stand as heroes

> whose stern impassioned stress
> A throughfare for freedom beat
> Across the wilderness.

raditions, however noble, are to be taken with a rain of salt, and yesterday's ideals and values are reeted with a touch of cynicism.

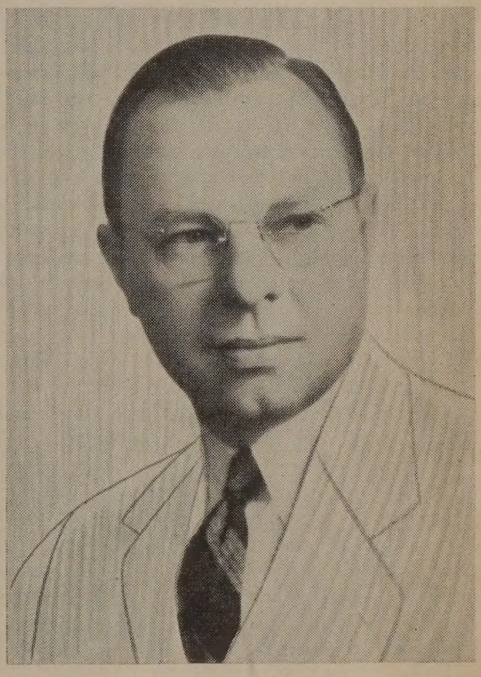
Anybody who wants to start a new movement starts ith youth because youth has so much less to forget ian has age. Youth hasn't lived long enough to be eally sold on its heritage, so its roots are easily dis- odged. What is more, youth is daring, venturing here angels fear to tread; and youth is enthusiastic. Vay back in the first century Josephus, the great ewish historian, wrote the story of the Maccabean evolt which brought disaster upon the Jewish people. Iis comment on the dynamic behind this philosophy f revolt sounds like a sentence from the morning aper: "It was chiefly the enthusiasm of youth for iis doctrine that was responsible for the nation's iin."

YOUTH FOLLOWING FALSE DOCTRINES

Perhaps a century hence some student of our times ill say what Josephus said, and with good reason. he Black Shirts of Mussolini, who marched on ome and captured the city with their enthusiasm or fascism, were young men. The Storm Troopers nd the Brown Shirts who swept across Germany ke a prairie fire were young men, whose enthusiasm or Nazi doctrines brought tragedy to their country nd disaster to the world. The Communists who onquered Russia were not old men, tired by the truggle for life where life was difficult; they were oung men with the promise of the years ahead of iem.

We ought to know what Josephus was talking bout, for we are living in a world brought to the rink of disaster by the enthusiasm of youth for alse doctrines. What has happened, however, is by o means entirely the fault of youth. The young ien who man the Dorniers that drop death upon ondon were born into a world in which the old aiths and the traditional loyalties were well nigh ead. They grew to maturity in a world that had ost its soul; among men and women who had for- otten the meaning of life. They took their direc- ons from a generation that was lost, a generation hose faiths had been shattered by war and whose alues had been scuttled by depression and defeat. hen, when the tides began to run and new forces, malignant and demonic, swirled around their feet, they were caught. They had no faith, no high purpose, no all-embracing ideals with which to span the tide.

There's no use looking smugly at the world and saying, "It Can't Happen Here." It can. That is the realistic fact of the matter. It can—unless the roots of youth go deeply into its heritage, unless its ideals are anchored in a steady faith, unless its loyalties can span the tide that threatens. Much depends upon that "unless." It suggests that it need not happen here, and that we should be able to give a new twist to the words of Josephus and leave it for the future



HAROLD BLAKE WALKER

historian to say: "It was chiefly the enthusiasm of youth for its heritage that was responsible for the nation's salvation."

It ought to be clear now, when world tides are running against the things that make our lives worth living, that we ought to be asking the question David deferred too long, "Is the young man Absalom safe?"

Clearly he isn't safe, and neither are we unless his idealism can bridge the tide that is running so savagely against the ancient, well tried traditions of right and wrong. The fascist minds which dominate a major section of the globe today deny the ethical foundations of society. Indeed, as Lewis Mumford has pointed out, "they have created a reverse set of values." Theirs is a system in which fraud is better than truth, violence preferable to persuasion, ignorance better than knowledge, hate more noble than love. Pledges and promises are merely utilitarian, to be broken when it is convenient. Honor and decency are important only if they contribute to personal or

national aims. A whole generation has been taught that the virtues of Christianity are sheer weakness.

This fascist cynicism about moral values is like a cancerous growth that pushes its poison into neighboring tissues. It is deadly for it cannot be isolated, segregated or confined within set limits. It seeps through the walls we have built to keep it out and it digs its way under our stoutest defenses. It challenges the very axioms by which we have lived. We could not be more confused if some mathematical Frankenstein were to turn our system of numbers topsy-turvy, so that two and two no longer equaled four, and three and three didn't add up to six.

IN AN UPSIDE-DOWN WORLD

When the world is upside down as it is today, a man has to know within his own soul just where he stands. A very skillful gymnasium teacher put the matter wisely when he was teaching a class of boys to tumble, to turn somersaults in the air and handsprings backwards and forwards. When one of the boys fell heavily, the teacher shook his head and remarked, "You've got to know where you are when you're upside down." That's just what we need to know now; where we stand, what we believe—when the world is upside down and the values we have trusted are being swept away by the tide.

You will know where you stand and what ideals you can trust, you will know just where you are in your twisted world, if you have traveled with Christ and if he has mastered your mind and haunted your heart. He will show you how shallow the fascist mind is; how utterly futile is that way. He will help you to see that back of what is good and noble and honest and true, there is the strength of the imperishable spirit of God. He will show you a Cross and you will listen to the mocking laughter of those who thought they had won—had finished him forever. Then he will ask your conscience, "Do you think they really won?"

"Is the young man Absalom safe?" If he has learned from the Christ what ideals he can trust, his enthusiasm for his moral heritage may yet be responsible for the nation's salvation and for his own as well. His bridge will span the tide that is sweeping the world today and bear him to a better tomorrow.

HERITAGE OF SELF-RELIANCE

The tide is running violently against another aspect of the heritage of youth—against the self-reliance that sent the covered wagons across a continental wilderness and hewed a thoroughfare from the Atlantic to the Pacific. Self-reliant thoughtfulness wrought the intellectual "flowering of New England" and the spiritual genius of Boston and Cambridge and Concord. The self-reliant courage of the pioneers caused the desert to bloom like a rose and alabaster cities to raise their spires above the prairies and plains.

Now a new mood is upon us and a new tide is tugging at our feet. We want to be coddled and pampered and carried along, as if the world owed us a living. We can lean on our shovels and sit down on our plows and collect unearned pay without blinking. The thrift and the industry that drove our fathers toward independence have "gone with the wind" and the tide. We don't even think for ourselves. The radio saves us that trouble. Indeed, the whole world has given over the task of thinking to a few "indispensable" men. The multitudes follow like sheep.

The mood is a dangerous one on which to nourish Absalom. Far better is the spirit of the rower, ready on the river in a shell with his crew. He knows that if the race is to be won "every man must pull his own weight, and a little bit more." Paul said much the same thing when he insisted that every man "must bear his own burdens" and then be ready to give the other fellow a lift. That is the philosophy that made this nation great, the faith that made America "the beautiful."

We have been singing "God Bless America," and with the singing a thrill goes down the spine; but the blessing, if it comes, will be an achievement, not a gift. We have the gift—green fields, fertile acres, forests of trees, sun, wind and rain—the rest is up to us. Our fathers put their hands to the plow and spent their lives and their strength a-building. They pulled their own weight—there's no doubt about that—and they pulled more too, or they wouldn't have left us "the land of the free and the home of the brave."

"Is the young man Absalom safe?" Not unless he has learned that in the economy of God every man must pull his own weight, and a little bit more. If he knows that, and spends his life living out the philosophy of it, it may yet be said of our times that the enthusiasm of youth for this doctrine was responsible for the nation's salvation.

FAITH OF OUR FATHERS

While the tide runs on against the great traditions of right and wrong and against our heritage of self-reliance, it is running, too, against the faith of our fathers. That faith meant everything to the little band of Pilgrims who anchored their fortunes in the soil near Plymouth Rock. They risked their lives to keep it and to give it to their children. They weren't fooling when they said they would rather die than do without it, so it is no wonder that their faith ploughed itself into the life of New England and the nation.

At the heart of that faith was a confidence in the availability of God, anytime, anywhere. Emerson had the faith, and what he wrote breathes the spirit of the God he found in the silence he loved; Thoreau had it, and his *Walden* is alive with the God of the hills and the streams; Bronson Alcott shared it, and his lectures are vivid with the grace of God which he felt wherever two or three were gathered together.

Maybe we are coming around now to seek him. I'm not sure, but I think there are signs abroad that both youth and their elders are feeling their need for God more keenly than for some time past. Increased attendance at chapel "unrivaled since the abolition of compulsory chapel" is hailed by the editors of the *Yale Daily News* as "an indication that undergrad-

tes feel that the current life must take a deeper ne."

If Absalom has come to that conclusion, he is on the ght track. If he is sending his roots down into God, won't blow down when the hurricane roars over- ad and the tide tears at his feet. He will stand, ke the worst that life can do, and come up for ore. He will stand, knowing as Admiral Byrd did his lonely outpost in the snows of Little America nen his life almost flickered out, that he does not ind alone. Then, when the strife has ended and ace comes again to the world, it may be said that s enthusiasm for the faith of his fathers was re- onsible for the nation's salvation.

I wonder—"Is the young man Absalom safe?"

The Great Encounter

By Eugene M. Austin

And they said one to another: Did not our heart rn within us, while he talked with us by the way? ke 24:32.

THE Christian religion began one day when a Gali- lean fisherman looked up at the Carpenter from azareth and cried with a passionate devotion, "Truly ou art the Son of God." It died when that humble rpenter stretched out his arms upon a Roman cross- r, and died in an agony of blood and tears. But the ristian religion took on the vesture of an immortal th when a band of rugged souls threw off their spair and disillusionment and declared their faith in God who could not die!

And so I take you to no more cheerful place than a ely road, a road that still winds over the Judean lls from Jerusalem to Emmaus. Two dusty wayfarers e wandering down that road in the heat of the day, alling the beastliness and the horror of that night- re forty-eight hours gone. Life can be a ghastly ing when memories are bitter; and it was so for these sciples of a dead man. As they walked they talked of eir blasted dreams and withered hopes. Perhaps a nical smile drifted across their sad faces as they spoke their erstwhile Master who had promised so much d achieved so little. Yes, they were lost in the morass their own disillusionment, and they were simply ndering from here to there, waiting for life to put their lips another cup of bitter brew.

FACE TO FACE WITH FAILURE

Friend, does all this have a familiar ring? Have you er found yourself upon the Emmaus road? Have u reached up desperately out of the quagmire of high pirations and futile failures that the world calls You? ave you determined once and for all to have done th it and give yourself to something brave and free d gallant? And then the next day came, with its mpromise and its hard bargaining—and you found urself face to face with failure. You saw your aspira- ns beaten to the ground, your flags knocked down from their masts and the halyards cut—all that brave vision of a new world blacked out, and you there—left alone, with your soul naked before a jeering world. That's what it is to walk along the road to Emmaus, with your head down and your soul dragging along among the rocks.

And you are walking there with Cleopas and that other nameless disciple, trying to patch up the patches of your broken dreams, when suddenly a Stranger appears by your side. You pour out to him the whole burden of your great adventure with this Man from Galilee who only day before yesterday had failed you, to die with two common thieves. "But we trusted that it had been he which should have redeemed Israel." This man was to have been the Messiah—and in the face of Roman tyranny he had never even so much as unsheathed his sword. He hadn't any sword! Yes, you were a fool in those headstrong days; but never again!

But just then the Stranger stops you, places his hand upon your arm, and with infinite patience begins to unfold mysteries that you had never before understood. Failures? Broken hopes? Frustrate aspirations? Yours, perhaps; but not God's! For God (says the Stranger) saw to it that the Kingdom of God should be built upon the backs of great, heroic souls who fought the good fight and stumbled and fell. . . .

OUR DISILLUSIONED WORLD

And then there follows that immortal scene which Rembrandt has painted forever upon the memory of the world—the supper at Emmaus. See the Stranger there—breaking the peasant's bread and blessing it, while a white light radiates from his presence. "And their eyes were opened, and they knew him; and he vanished out of their sight." He vanished; but not the memory of him, nor his presence. Cleopas and the other disciple become apostles of the new religion of a deathless Christ. And as they go to Jerusalem to tell their friends, a word comes from their lips that goes down as one of the most poignant words human lips have uttered: "Did not our heart burn within us as he talked with us by the way?"

Now, of course, it is just possible that all of this may seem like ancient history to you; but to me it is an amazingly accurate picture of the world in which we are living today. For if this generation is not traveling down an Emmaus road, no generation ever did. Those two pilgrims wandering along, dazed and disappointed, are you and I! We started out to build a glorious world, and we have succeeded in producing bomb shelters. Our plans have been defeated. Our democracy has been attacked from without and exploited from within. Millions of our people have deserted the churches, while millions more have lost all interest and devotion to it except for the festival seasons. Our workers are discontented; our men of wealth are wondering what the future holds for them. Christendom has been divided, tragically disrupted by conflicting political philosophies—and now, by war. The mood of the people, to use Pascal's phrase, is a mood

of "quiet desperation." Everyone is saying that an era has closed. And we find *ourselves* on the road to Emmaus, dazed and disconcerted, asking everybody we meet to explain what has happened.

A CALL TO STRAIGHT THINKING

But in the name of good sense, let's get on from there. Half of our trouble lies in just that—that we stand in our tracks, bewailing our lost condition and doing nothing. We lose what little courage we have left in feeling sorry for ourselves. The other day I was talking with a man who has spent several months in a mental hospital, trying to get his bearings and to get a grip on himself. In the course of our conversation, he

EUGENE M. AUSTIN

told me how his doctor had analyzed his case. "Your trouble is this," said his doctor, "that your mind is engaged in a merry-go-round of inefficient thinking, revolving around an axis of fear." Isn't that our condition as we wander along this twentieth-century road to Emmaus, with the thunder of war rumbling in the distance and our ideals crashing around us? In the name of God, let's get off this infernal merry-go-round of inefficient thinking that is revolving around an axis of fear, and look a few facts in the face and come to some conclusions.

And when we find ourselves able to look at the matter calmly, there is one conclusion that nobody can possibly miss: nobody ever learned anything about life until he found himself upon that Emmaus road! Hasn't that been one of the fundamental fallacies of our recent inefficient thinking? We moderns—and particularly, we Americans—have been wanting life to be all cake and ice cream. We want the penny *and* the candy! We've been doing our best to keep out of harm's way, praying for normalcy and a Ford fo everybody. We've wanted nobody to disturb us. An when somebody comes along to tell us that we're th most selfish people in the world, to chide us for wastin food when half the world is starving, to upbraid us fo our head-in-the-sand philosophy of life, we fidget i our chairs awhile and then remember an errand w forgot to do!

WHEN A MIRACLE COMES

Is that why we fail to understand Jesus? Wel perhaps it is one reason. For in those brief years th the world knew him, he kept saying again and aga that the world is redeemed only when men suffer. An we don't want to suffer! Suffering? That word only a ghost word to a people that is obsessed wi creature comforts. We'd much prefer, thank you, let the martyrs take care of that angle of religio Dean Inge stated it pretty well when he parodied o of the stanzas of a great old hymn:

> They climbed the steep ascent to heaven
> Through peril, toil and pain.
> O God, to us may grace be given
> To follow—*on the train!*

No wonder we know so little about life! For m don't begin to understand very much or very deep until they've plunged out on the road to Emmau staggering under a load of the world's care and the own inadequacy. Then, and then only, a miracle com to their lives. That is one great lesson of history th holds good for every age. There is Jacob—away ba there in the storybook days of Hebrew tradition- surly, wily young Jacob. He never learned very mu about life until he made up his mind to swallow h pride and go back and face his brother, whom he ha cheated of his birthright. Then he met an angel—o the road! Or, there is that Prodigal Son—never ve far from ignorance about life's values until he met t ghost of the man he might have been and set out find his father's welcoming arms waiting for him—o the road! Yes, there were Cleopas and the Unknow Disciple wandering down from Jerusalem to Emmau brought face to face with their own ignorance a failure—when suddenly (call it a miracle, for it c be nothing less!) they were met by a Stranger, wi the world's wisdom in his eyes. But they had to out there to meet him—on the road!

WHEN HOPES GO GLIMMERING

There is so much that a preacher wants to s today when he faces a congregation, that it requi tremendous discipline to keep to one theme; but I trying terribly hard to do just that. Carry this aw with you, friends, even if you forget the rest: Nobo ever learned very much about life until he discover what it is to have to stand and "take it"! To see o highest hopes go glimmering; to face up to a trag loss; to see a loved one go—to find ourselves upon t road to Emmaus in the hot sun, alone—then comes t Great Encounter. A Stranger with kind eyes and co hands touches our arm and pierces our heart with

gentleness. And as he talks, the dull throb and the deep aches are slowly quieted, and we begin to understand many things that were mysteries back there in Jerusalem. We begin to see now that knowledge comes only out of a heart that cares. We begin to know why those swords couldn't kill Jesus. We suddenly come to see that our failures weren't failures at all, but only stepping stones for God. And our hearts burn within us, as he talks with us by the way.

The other night I went with one of my laymen to stand by the bedside of a dying man. That man lying there was a surgeon to whom more than one member of this congregation owes his life. There we stood around the bed—the nurse, the stricken wife, my friend and myself. Certainly, if ever any souls walked the road to Emmaus, it was in that room that night. And then something happened which I have experienced again and again. We were silent in prayer, when a Presence filled that room, and we began to understand. It was the Great Encounter!

A PRESENCE THAT ABIDES

And what happens when one meets that Stranger? First, the enlightened mind. "And their eyes were opened and they knew him." How little we understand! How much we must be taught! Then, the burning heart. How hungry we are; how lonely! And then, if the experience is genuine—the passionate desire to follow him. Once these men became aware that here was a living Presence, that a living Christ had broken their loaf of bread, they sprang to their feet and set out upon that same Emmaus road—but never to be the same road again. For they were never to be the same men again. They had seen him, talked with him, felt the power of his urgent will. Ask me not how I explain it; I only know what happened to their lives: they set out to tell the world of a deathless Christ, with their heads high, their feet sure. They had made the Great Encounter; their hearts had burned within them as they talked with him by the way.

Will not our hearts within us burn
On the darkening road,
If a White Presence we can discern—
Despite an ancient load?

Whither goest Thou, pilgrim Friend?
Lone Figure far ahead,
Wilt Thou not tarry until the end—
And break our Bread?

Follow we must amid sun or shade,
Our faith to complete,
Journeying where no path is made—
Save by His feet.

THE great problem of our time is moral, intellectual and spiritual. With a superfluity of goods, we are sinking into poverty. With a magnitude of gadgets, we are no happier than we were before. With a declining death rate, we have yet to discover what we should do with our lives. With a hatred of war, we are heading inevitably toward it. With a love of liberty, we see much of the world in chains.

ROBERT M. HUTCHINS.

When God's Best Meets Man's Worst

BY JOHN HOMER MILLER

WHEN God's best meets man's worst, what shall Christians do? The intelligent, realistic Christian first of all admits that in any given twenty-four hours God at his best is no match for men at their worst. The supreme illustration of this fact is Christ on Calvary. "A cross-beam, some nails, a hammer, a spear, a sponge dipped in vinegar and lifted to lips in anguish, a loud inarticulate cry as he gives up the ghost," is the brief, symbolic story of what men at their worst temporarily can do to God at his best. The realistic Christian faces the fact that in any given day of twenty-four hours love is no match for brute force, that God at his best is temporarily defeated by men at their worst.

Moreover, the realistic Christian admits that in any clash between good and evil, God's best and man's worst, values are destroyed which never can be recovered. For instance, in the present World War we have no definite figures concerning the destruction of life and property. But when the facts are all in, we will discover that the losses in this war will be astronomically greater than in the First World War.

When God's best met man's worst in the years between 1914 and 1918, the number of soldier dead was so inconceivably great that if they should rise from their graves and march down State Street, ten in a row, ten seconds apart, you would have to stand at Winchester Square not just one day of twenty-four hours, or ten days, or twenty days, or forty days, but for forty-six days you would have to stand on the curbstone before the soldiers dead in the last war could march by ten in a row, two seconds apart. (This is the tragic picture of the last war as given by Bruce Barton.) The wholesale destruction of human life is one of the inevitable tragedies which happens when God's best meets man's worst.

Another tragic result of this conflict between good and evil is the wholesale destruction of property. For instance, it requires a billion dollars a year to run all the hospitals in the United States. You rightfully say that is a lot of money; yet it cost the nations of the world a billion dollars every four days to run the last war. The annual budget of all our hospitals was blown up in powder and shot every ninety-six hours in the First World War; and this Second World War is inconceivably more destructive in property values. That is another inevitable tragedy of what happens when God's best meets man's worst.

But a greater and more permanent tragedy happens. Greater than the wholesale destruction of life and property is what happens to the ideals, hopes, faiths and inner attitudes of men. Though we are three thousand miles removed from indescribable scenes of appalling disaster, nevertheless we are not escaping the mood which is casting its shadow over the entire world—cynicism, disillusionment, hopelessness, sadness,

loss of faith—call it what you will; nevertheless, something is happening to the ideals, hopes, faiths and inner attitudes of mankind. Multitudes of people are disillusioned; they feel that God has let them down; they are asking, "If there is a God in heaven, why is there so much hell on earth?" They ask, "If God is good and omnipotently sovereign, why is it that righteousness habitually fails and evil succeeds? If there is a God, why doesn't he do something? How can you reconcile a good God with this kind of world?"

A doctor who served in the last war expresses the mood of multitudes of people in this present hour. Says he: "How could I spend so many years fighting for life and then fight against it? How do you expect me to undo everything I've ever done? How can you live and sleep while all this is happening? How can you, governor and preacher? We have put a lot of trust in you. Why have you let things come to this? Why don't you save us from these crying miseries? Why should we put up with you if you don't? What use are you? People only ask to live in peace and do their work. We don't ask for miracles, but in God's name, haven't you learned anything in two thousand years? We are not afraid of death, but we will need to be afraid of life itself unless you fix things better in the future."

Behind that doctor's questions to statesman and preacher there is a deeper defiance, "Why doesn't God do something?" That is what happens to the ideals, hopes, faiths and inner attitudes of men when God's best meets man's worst. A mood of sadness, hopelessness, cynicism, disillusionment and loss of faith is a greater and more permanent tragedy than the devastating destruction of life and property.

In an hour when righteousness seems habitually to fail and evil to succeed, what shall Christians do? What should their attitude be? What do they have with which to face our kind of world? A small boy was asked, "How many lives has a cat?" To the questioner's surprise the little boy answered: "Cats have nine lives, but they do not need them all these days because of Christianity." It would seem that Christianity has made life in this world easier and safer for cats than it has for Christians. If the Christian has nine lives, certainly he needs every last one of them to face life in our kind of world.

I

In the first place, the intelligent, realistic Christian, as he observes God's best meeting man's worst, instead of giving up his faith in God, insists that this present world disaster makes faith in God only the more reasonable.

This hour, he insists, proves that there is a moral order in the world, laws cannot be broken by man without disastrous consequences to himself. When men about him are saying "This is a crazy world," the realistic Christian insists that "it is not unruly, but law-abiding morally as well as physically. It is not the world that is crazy but some people in it." When God at his best meets men at their worst, the intelligent Christian does not give up his faith in God because he knows that evil men cannot break moral laws without breaking themselves. He knows that this present world disaster is the inevitable consequence which men have brought upon themselves in a world that is irrevocably moral. In the startling and disturbing words of Walter Horton, the real Christian knows that "against the stone-wall defensive structure of God's elemental justice, earth conquerors and exploiters hurl themselves eventually to their own destruction. Could we believe this," says Dr. Horton, "we might hear God say, 'If you would hear my words, you might yet make the great soulless machine of your industrial civilization and your national policy

JOHN HOMER MILLER

instruments for the common good and bonds of fellowship between you. If not, then I will smash your civilization and reduce you to a more primitive level of existence, where you will recover the art of fellowship which your pioneering forefathers knew, and which you have lost'."

The realistic Christian knows, as John Bennett has said, that "there are certain definite limits to human evil, and when it has gone so far, it comes up against obstacles which make it necessary for men to change their ways or perish." In consequence, to the realistic Christian this hour proves that our world is basically and irrevocably moral. He is not impressed by people who try to tell him, as a certain woman in Pennsylvania recently informed me, that God has brought on this present world war to punish the wicked people of Europe. Our present world situation is man-made, not God-made. Men are being punished not for but by their own sins. Because we live in a world where there is moral law, in a world where there is a certain measure of free will, in a world that is still

n the making, that has been arranged on the basis f a family life, where no individual or nation stands n isolation—in consequence, millions of people must uffer because of the ignorance, folly, sin and greed f men who deliberately choose to do evil.

As Christ on Calvary suffered the same fate as the uilty, so innocent people of Europe today are suffer- ng because of wicked men who deliberately choose to o evil. Even as Christ, so real Christians today be- eve in God as

A bulwark never failing,
Our helper he amid the flood
Of mortal ills prevailing.

If the church of Christ today is unable to produce uch faith in its people, it fails pathetically indeed.

II

In the second place, the faith of the realistic Chris- an in Christ's way of life grows not weaker but tronger as he sees God's best meeting man's worst in he modern world.

To be sure, there are Christian people in all our hurches who are disillusioned and who feel that Christ's way of life has failed, that his ideals are too eautiful and soft for this brutal world. The realistic Christian, however, looks at the situation through en- rely different eyes. He is convinced that he is seeing n his generation what no previous Christian saw in is. He is convinced that he is witnessing the actual roof that Christ's way of life is the only way that will ork. Twice in his own generation he has seen every ther way of life break itself upon the moral facts f the universe. To him, therefore, this present world isaster is the penalty which falls upon the world when turns its back upon Christian principles. To him it the judgment of a moral order upon a Christless, agan civilization.

In consequence, the intelligent Christian is not dis- ouraged because God's best in meeting man's worst is dvertising the failure of every other way of life except hat built upon and around the Sermon on the Mount. t may be that our children's children will look back nd say that their fathers did not pay too great a price n discovering for them the ways of life that will not ork. We are told that Thomas A. Edison, in order o achieve a certain important result, tried repeated xperiments by different methods, all of which failed. His assistant, believing that he ought to sympathize ith him, said, "It's too bad to do all that work with o results." "But," said Edison, "we have a lot of esults; we now know seven hundred things that won't ork."

The disasters of the past twenty-five years, tragic s they may be, are advertising the failure and un- orkability of every other way of life but that of Christ. Man has a habit of learning the hard way, but itter experience yet will teach him to find and accept he one way of life that will work. Therefore, the real Christian's faith in Christ's way of life grows not eaker but stronger as it faces the overwhelming con- itions of this present world disaster.

III

In the third place, as the intelligent Christian ob- serves God's best meeting man's worst today, he may lose his faith in men, but he does not lose his faith in Man.

Our generation has suffered such a continuous suc- cession of colossal disappointments that we dread to start believing and hoping again. We had so much faith in what man could do; now we behold what he has done, the depths to which he has fallen. Neverthe- less, the real Christian does not lose his faith in Man because he knows human life upon this planet has just really begun. If we should reduce the calendar of man on the earth to a fifty-year span, then forty- nine years passed before the most primitive agricul- ture existence was begun. In such a calendar of fifty years there was no writing until six months ago; no art and literature until three months ago; two months ago, Christ was born; printing began about two weeks ago, electricity twenty-four hours ago and organized efforts for universal peace just two minutes ago. The intelligent, realistic Christian does not lose his faith in the possibilities of the human spirit, because he knows that human life on this planet in the sky has just begun.

Moreover, the intelligent Christian does not lose his faith in Man, because he looks back across the years and sees how frequently the tragedies of one generation are turned into the triumphs of the next.

Speak, History! Who are Life's victors? Unroll thy long annals and say,
Are they those whom the world called the victors, who won the success of a day?
The martyrs, or Nero? The Spartans, who fell at Thermopylæ's tryst,
Or the Persians and Xerxes? His judges or Socrates, Pilate or Christ?

We are told that it was the custom of the beloved Doctor Arnold of Rugby to salute his schoolboys by taking off his hat when he passed them on the street. When asked to explain his strange action, the noted schoolmaster replied, "Because you never can tell when you may be passing a future Prime Minister of Great Britain." I believe that we should stand in reverence even before this seemingly disastrous hour, for who knows but that we may be passing through to a future world whose ideals and practices will be more in the likeness of the Kingdom of God than man has ever known?

IV

In the fourth place, as the intelligent Christian sees God's best meeting man's worst, he does not lose faith in the great ends of life simply because he sees the methods used to achieve those ends tragically and miserably fail.

For instance, a few years ago the communists set out to build a great, humanitarian, democratic, class- less, peaceful society in Russia. But the ruthless, vio- lent, undemocratic methods they used to achieve that great end have disgraced communism in the eyes of the entire world. In consequence, Russia is farther

away from communism today than it was twenty-five years ago. Even so, let us not make the same tragic mistake in America as we face this most critical hour. For the inescapable moral law is that the method used determines the end sought.

Our great goal for America is to preserve, perpetuate and increasingly make democracy work. But we cannot get democracy by coercive methods. We cannot wage war to win peace. Evil cannot destroy evil; Satan cannot cast out Satan; fire cannot be used to fight fire. Therefore I fear the kind of treaty of peace which will be made at the close of this war regardless of which side wins. Neither men nor nations can get bread out of a stone, nor can they do evil that good may come.

Therefore, if America should go to war to save democracy, in spite of what anyone tries to tell us, we had better realize in advance that we may end up by losing democracy. Evil cannot destroy evil, Satan cannot cast out Satan, and good cannot come from doing evil. The intelligent Christian, in losing his faith in the methods, does not lose his faith in the great ends of life.

V

Finally, the intelligent, realistic Christian faces this present world disaster with an attempt, at least, to be honest with himself.

As an individual Christian, he is faced with a great decision, a choice: either in his own life he must separate Christ from war and admit that the whole business is dastardly unchristian, or he must separate himself from Christ. I have said for a number of years, and will continue to say, that if the time ever comes when I have a personal, active part in a war because I think it is the expedient thing to do, I want myself and other people to know that at that point and in that respect I cease to be a Christian. If America must go to war again—and God forbid—and I have any part in it, I will refuse to dress up Christ in a uniform and take him along. I pray that I will be honest enough to admit that he has no part in something that is an utter denial of everything he lived and died for. As another has said, "I believe that war is anti-Christian, and there are no but's." As Beverly Roberts has put it, "War settles nothing, it only proves who is most wholeheartedly on the side of the devil."

The intelligent realistic Christian knows that in order to be honest with himself, he must face a choice —either to separate Christ from war, or separate himself from Christ. That is a decision which every Christian must make for himself.

Either we must live dangerously in the world today, making an unprecedented adventure toward Jesus, relying wholly on the guidance of his living Spirit, as at the beginning, or the church will disintegrate and decay. . . . Surely we now know that no society has any secure future but that in which the people, all together, learn to cooperate as part of a common life for the common good.

Joseph Fort Newton.

How Can God Answer Prayers for Peace?

By Arthur H. Bradford

A FEW days ago, when walking on a crowded city street, I noticed a sign in front of a church announcing that prayers were to be offered for a just and lasting peace. For an instant I found myself looking at that sign as an outsider, in the passing crowd, with a question in my mind.

In many churches people are praying for a just and lasting peace; while other people are passing by, with questions in their minds if not on their lips. I write for the questioners, believing that it is good to question—to question even the most sacred things, if by our questioning we come nearer to truth.

So let us ask how we expect such prayers to be answered. Do we expect a Deity in some far-off heaven to send peace down to earth in answer to our prayers? No, we do not expect that. We know that the peace for which we pray cannot come to the life of the world from outside. We know it must come from inside, from the minds and the hearts of people like ourselves. What is the peace for which we hope and pray? Read the wise words in the ancient book of Deuteronomy: "It is not in heaven, that thou shouldest say, who shall go up for us to heaven and bring it unto us? . . . Neither is it beyond the sea, that thou shouldest say, Who shall go over the sea for us, and bring it unto us . . . ? But it is very nigh unto thee, in thy mouth and in thy heart, that thou mayest do it."

A COMMAND IN MEN'S HEARTS

The peace for which we pray is of like character. God himself cannot give it to men from outside. It is in truth, a commandment, written deep in the heart of man. When we pray for it we are asking that God's will may be done in us and through us. We are seeking with reverence and humility, to become better instruments for him to use in establishing on earth his way of life—his way, wherein men look up to him as Eternal Father, and to all their fellows as brethren. How far this will of God can be done in us and through us depends not so much on the number or the urgency of our prayers as on our own adequacy in many things and not the least of these things is wisdom.

The peace for which we pray can come in our time on condition that there are enough people in the world wise enough to plan for it, courageous enough to strive for it, good enough to sacrifice for it.

We have often heard about the need of cultivating man's will to peace. I have heard that someone has been writing a book with some such title as "Waging War with a Will to Peace." That ought to be a timely book. I wish someone would write a book with some such title as "The Will to Wisdom as the Way to Peace." Certain it is that we, especially those of us who are quite young, can do much for the lasting peace of our world if we vigorously strengthen our own will to wisdom. For it is going to take a lot of wisdom

(nowledge, plus intelligence, tempered by good will, ripened into sound judgment) to plan a community life on earth which shall be peaceful. Or, to put the truth differently, it is going to take a lot of wisdom to fit us to be instruments whereby God's will may be done on earth.

Once upon a time, as we are told in the Book of Ecclesiastes, "There was a little city, and a few men within it; and there came a great king against it, and besieged it. Now there was found in it a poor wise man, and he by his wisdom delivered the city; yet no man remembered that same poor man."

ARTHUR H. BRADFORD

Not only is that man forgotten; the city is forgotten too. Scholars are inclined to think it may have been a place called Abel-Beth-Maacah, because an ancient city of this name was saved by the action of a wise woman and it is thought that somehow the words "wise woman" came to be changed to "wise man." Be this as it may, the story of this little city of the long ago is the story of community life on this earth as it has been, and as it will ever be. Always there will be forces at work to disrupt community life in the household, the city, the nation, the world and always there will be need for wise men and women who may bring salvation, although bringing it they are forgotten.

At the moment it may seem to us that certain powerful nations, joined together for the domination of three continents, if not the whole earth, represent destroying forces which must be checked in our time. If such forces are not checked in some way the future of our world looks dark indeed. And if they are checked, what of the future then? Even then, it does not look too bright.

The Duke of Wellington, in 1815, said that "nothing except a battle lost can be half so melancholy as a battle won." The truth of these words is likely to be borne in on us in the months and years ahead. Even if battles are won by those who fight with a will to peace, the task of rebuilding the life of a bruised and broken world will then be at its hard beginnings and the need of wisdom will be more urgent than ever—wisdom that may keep mankind from making its same old costly mistakes over and over again.

FIRST—PERSONAL VICTORIES!

It is our privilege, and our sacred obligation also, to contribute our share to the saving wisdom of our time. Here is a task calling for the best that is in us. Something of what is required is suggested in some words which came to my attention a few days ago, written by a young man who was working in a mill. "All the talk at the mill," he says, "centers around the army. All the men wonder if they will be drafted. They are rather philosophic about it." Then he adds his own considered comment: "Mine is certainly an interesting generation. Personal defeat can come easily to us, discouragement is all around us; it is hard to look ahead, but we have no chance for sham. If we are victorious personally over all the emotions that come from the headlines, the conscriptions, the dark future, what a victory that will be!"

If enough such personal victories are won, then God's will shall be done on earth. For it is by the winning of such personal victories that we become instruments whereby God's will can be done in and through us. When we pray in utter sincerity for help in the winning of such victories, our prayers are answered, always!

Perils of Education

BY JOSEPH M. GARRISON

What doest thou here? I Kings 19:13.

ONE of the great annual dramas of our nation might be called, "On With Education." There are three acts to the drama. Act One might be called "Packing Up." For some young people it is packing up to go away to school. For others it is packing up to leave home, and stand on one's own feet. Act Two might be called "Unpacking." This is the period of early orientation and adjustment. It is a period of frustration, loneliness, hesitation and cautiousness, as well as a period of high aspirations. The Third Act might be called "Packed Off," that is, being carried off by the pull of powers which for the most part are unrecognized and unevaluated.

While Elijah the discouraged prophet of God may have had very little in common with the average ambitious college youth today, the question God put to Elijah is a concern no college youth can escape. Unusual things had happened and were happening to Elijah. He was in danger of being swept off his feet by the spectacular. He stood in the presence of a great

opportunity and was letting it slip. He was squarely faced with a crisis in his life that had the capacity to make or unmake him without long delay. From his vantage point on a mountain top where he had gone to stand before Jehovah things happened so that he had to get a new hold on himself. He saw a mighty wind send rocks tumbling down the mountain side. He felt the ground where he stood shake in an earthquake that followed the wind. He watched fire follow in the wake of the earthquake. It was not an easy time to think but there was no other choice. While he was thinking there was a still small voice which said, "What doest thou here?"

PRIVILEGE AS A PERIL

Beneath all the glamor of college life, that is the searching question in a college or university experience today. The failure to put this question, or the acceptance of a faulty answer, suggests our subject, "The Perils of Education." Youth certainly bears no kinship with Elijah in the matter of being discouraged or defeated. To resign ourselves, however, to a faulty expectancy or to be content with a faulty security is just as deadly to character as the mood of discouragement and defeat which Elijah had on his hands.

To be sure, there is the privilege of education that is a part of the experience. Let no one forget that. The educational opportunities open to youth today have been paid for with strenuous toil and sacrifice. Not every nation is so educationally conscious as ours. Not every nation is so financially able or willing to make the large investment necessary for a school system of higher education as ours. Far from it!

How privileged we are compared to the rest of the world if it is true that the United States spends more on public education than all other governments combined. For all the educational opportunities open to youth today, they are not open to all alike. Not every young person is backed by parents who are willing to make the sacrifices necessary to send their youth to institutions of higher education. In that large company of college age youth, 6,500,000 strong in our land, only one out of every 26 attends college where the family income is below $1,700. In that large company of college age youth, 3,000,000 strong where the family income is $1,700 or over, only one out of five has been able to receive a college education. Only the thoughtless forget that education is a privilege. In the fact that education is for most people a privilege we meet the first peril of education, the peril of privilege.

THE ABUSE OF PRIVILEGE

We frequently call attention to the temptations of the underprivileged, but the privileged have their temptations. One peril of privilege is that it may lead to a gross misunderstanding of one's neighbors. One may think the other fellow has less ability, when as a matter of fact he has merely had no opportunity. When circumstances afford one a happy lot there is a tendency to be satisfied with what is. This means that the privileged wear colored glasses when it comes to the matter of sensing the deeper places of wrong and injustice. The privileged are not likely to right wron because their privileges keep them from feeling th wrong.

Another peril of privilege is in the illusion that w have earned what we enjoy. This leads eventually to false estimate of one's self. Privileges are not to b smiled down upon; when handled well they are som thing fine. The youth then who faces some hardship in getting an education has an advantage over the yout who has privileges but who does not interpret them a such and handle them with wisdom.

THE LABORATORY AND LIFE

In addition to the peril of privilege in educatio today we are also exposed to the peril of laborator education. That there is need for the laboratory is

JOSEPH M. GARRISON

matter of general acceptance today. It has not alway been so. For two thousand years before Galileo, logi and the method of deduction reigned as the clue t knowledge. Logic said a ten-pound weight would fa ten times as fast as a one-pound weight. No on questioned that answer until Galileo's method brough a different answer.

In 1854, when Louis Pasteur opened a new scho in France, we come to one of the great moments i history. Before that date not a school in France had laboratory where students were expected to experimen for themselves. Now it is the privilege of almost ever student to go into the laboratory and employ th method and tools of science. For all the truth that ha come to us through the use of the laboratory metho let us give thanks. But the laboratory method, for a the truth it has opened to us, has its perils. In settin

up an experiment we are called upon to be impersonal, objective, open minded. What makes for successful laboratory work may not make for successful living. Success in the laboratory is not success in life. In addition to seeking and finding truth, there is the challenging responsibility of getting busy and doing something about it.

Our educators today are among the first to point to the perils of the academic atmosphere and laboratory methods. What Kenneth Irving Brown, a college president, said to a recent graduating class might be said over and over again during the educational experience: "The central temptation in college is that of developing the impersonal, critical attitude toward truth without accepting any responsibility for doing something about it." How much better off are we and others if we know the truth, but put it in a bottle and label it so that some sharker can come along and misuse it?

WHERE MODERN EDUCATION LACKS

Like Paul the average student today can say that he is in perils often. There are the perils of privileged education, the perils of detached education; and there are the perils of partial education. Our public education system has never claimed to offer anything more than a partial education. The particular period in history in which we live has left the subject of religion to the initiative of the individual and the church. This situation is largely the result of circumstances and is not due to rivalry or opposition between the church and the state.

Under our present system of public education there can be nothing but a partial education offered in our great state universities. And what does this mean? It means that young people are faced with partial education through the personal choice of neglecting religious growth. Now we can offer a thousand and one reasons why young people neglect religious growth and get only a partial education. Some of the reasons are sincere, and sound like they are good. Some of the reasons are so insincere and so thin that one can see through them. But the result is not dependent upon a trivial or a legitimate excuse for neglect. Several years of failure to grow religiously, whatever the reason, are years of partial education. Man is something more than a head to be crammed with facts just before examination time. He is something more than hands to master certain important skills. He is above all an immortal soul that reaches out in worship and in quest of God and a better self.

YOUTH IS RESPONSIBLE!

Youth may then say that this places a heavy responsibility on the church for building up strong weekday religious education classes, church colleges, and religious centers at state-supported institutions of higher education. So it does. But be fair. After all, does it not place the responsibility for a full-rounded education on youth? The church can provide the means, but the youth makes the choices which refuse or accept the means. The peril of partial education, while it may be a product of circumstances for the youth today who had no say-so about the order of things, sooner or later is a matter of personal responsibility.

It is indeed serious business to go to college. "What are you doing here?" That's the question the still voice speaks in the heart of every youth in school today. You are giving some kind of an answer. It is your life answer that passes you or flunks you.

A Pastoral Prayer

By Edward Scribner Ames

O GOD, name of heights too high for us and of depths too deep for us, we find our life bound up with the lives of other men and women in a family, in a circle of friends, and in the manifold life of the city. All of these roots and branches of our hearts and minds are set in unfathomable mystery. We perceive only a little of the outward form and movement of the influences in which we live and move and have our being.

Sometimes distance separates us from those nearest and dearest, and those close about us are as strangers and aliens, and our own souls are hidden and silent within us. Lonely and fearful and drifting we grope our way in the dark and wait for a voice to call, for a word to be spoken, for a summons to bring us to ourselves. The bells ring again, the doors open, the messengers of duty and of hope invite us into the tides of toil and joy. And these are Thy messengers. In various names and forms Thou dost serve our needs and offer us a share in the cares and in the goods of life.

Open our eyes to behold Thee and quicken our hearts to feel Thy presence in the faces of loved ones and of the comrades of the moment. Open the windows of imagination that we may see the souls of others and embrace them in better understanding and sympathy. They also toil and hunger, suffer and aspire, seek comfort and contentment. Make us know that many long for a revealing word of kinship, for a sign of recognition, for a sense of fellowship in a society of friendliness and achievement.

Help us to see that it is kindness and loyalty in all hearts that bring security into the common ways of the city. Bless those whose task is to keep order, to light the streets, to teach children, to carry on trade, to cultivate knowledge and art, to illuminate the common day with the visions of the prophets and seers.

Teach us how Thy life flows in the city through those who strive with love and intelligence to overcome injustice and selfishness and misery. In the name of Christ. Amen.

Life Situation Preaching

PART II—BY HAROLD W. RUOPP

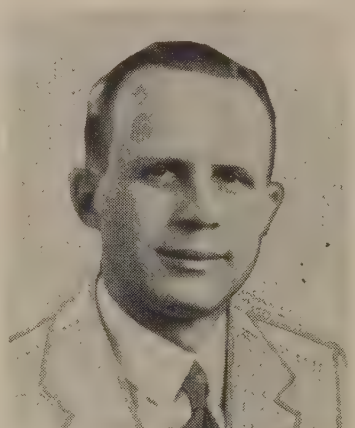
This is the second and final installment of Dr. Ruopp's article on "Life Situation Preaching." In this he presents in detail a summary of the major life situations faced by people, as revealed in a study made while Dr. Ruopp was professor of preaching in the Boston University School of Theology and Andover Newton Theological School.—THE EDITORS.

IT needs to be emphasized that if a man is to preach to life in the hope of influencing it in terms of "the mind which was in Christ Jesus," he must adopt the scientific attitude, the essence of which is objectivity. He must know what the most common life situations are. Where are the areas of greatest conflict and tension? At what points are most questions asked? Many of these he will find for himself, if he is out looking for them, but he needs also to avail himself of every significant study that has been made, regardless of who has made it, whether psychologist, sociologist or religious worker. All of these studies will save him time and cut down his own labor.

Over a period of seven years (1931-38) in cooperation with several hundred students in two theological schools, I was privileged to make such a study. A single question was formulated, as follows: "What is the outstanding question (problem or difficulty) which you face in your thinking and living? (If no such question presents itself, please write the word 'None')."

This question was printed on 4 x 6 cards, and given to student pastors or student assistants who were cooperating in the study. In order to secure the largest possible response, no signatures, or other data, were requested. The information for the most part was secured at regular church services, though in a number of instances the students put the question (directly or more often indirectly) to their parishioners during pastoral calls. Where the answers were made in worship services, careful announcement was made beforehand so as to help break down natural defenses and win the cooperation of the people involved. Obviously, the greatest difficulty in a study like this is that people will feel that they are being treated as "human guinea pigs"; but even this difficulty is largely removed when the minister in a tactful and winsome way assures his people that he is eager to become a more effective preacher and pastor *for their sakes,* and that he needs to know as intimately as possible the questions they are asking and the difficulties they are facing.

To this question 6,356 persons in at least 200 different churches made replies; 35 per cent answered "None," leaving 65 per cent, or approximately 4,000, who made some definite answer. These replies were carefully studied, then classified and reclassified until the following syllabus was evolved. The figures indicate the number of answers at each point.



HAROLD W. RUOPP

I

THE INDIVIDUAL AND HIS INNER SELF 1912 (48.7 per cent)

1. Personality Problems and Difficulties—arising from various causes, and resulting in such problems as the feeling of futility, disharmony, frustration, inadequacy to meet life, inferiority, insecurity, fear, anxiety, suspicion, the unwillingness (or inability) to forgive, the loss of a sense of significance; the sense of being alone in the world, lonely, unneeded, unwanted. (492)

2. Life Decisions (and adjustments thereto)—What shall my life work be? What about getting married? What shall I do with the Christ-way of life? etc. (344)

3. Moral Problems—arising from inadequate conceptions of religion, ethical laws and moral values; wrong attitudes, jealousy, greed, pride, selfishness, hatred, anger; conflicting desires; anti-social behavior; alcoholism; sex; etc. (299)

4. Educational Needs—such as expanding the individual's interests and horizons, the use of leisure time, th problem of recreation, the cultivatio of "the art of living," etc. (198)

5. Misfortune (involving the prob lem of evil)—Natural evils, accidents sickness, suffering, suicide, death economic catastrophes, all with thei deprivation of loved ones, property o physical freedom, and resulting ofte in religious doubts and uncertainties and moral and spiritual decay. (153

6. Thwarted Ambitions and De sires—due to physical misfortune handicaps, family responsibilities, lac of educational opportunity, the strug gle to make a living, and resulting i personal maladjustments and religiou problems. (124)

7. The Meaning of Life—the prob lem of existence. Is life worth liv ing? What makes it so? (107)

8. Indifference to Religious Livin —either personal or social. (98)

9. Personal Feelings of Sin an Guilt (real or imagined) — result ing from questionable behavior, an conflict with the moral standards c society. (97)

II

THE INDIVIDUAL IN HIS RELATIONSHI TO THE FAMILY. 830—(21.2 per cent

1. Economic Difficulties — unem ployment, loss of savings, property etc.—loss of family morale and sel respect. (320)

2. Conflict between (or among Persons in the Family— parent v parent; parent vs. children; deper dents, "in-laws," etc. (154)

3. The Whole Area of Chil Training. (134)

4. Religion in the Home—religiou training. (71)

5. Marriage. Preparation for mar riage. Inadequate conceptions of mar ried life. Attaining happiness i marriage. (70)

6. Divided Homes — on religiou and sectarian issues, money, the prob lem of children, and other cause (49)

7. Broken Homes—separation, de sertion, infidelity, divorce, death c members, etc. (32).

III

THE INDIVIDUAL IN HIS RELATION SHIP TO LARGER SOCIAL GROUPS AN SOCIETY. 655—(16.7 per cent

1. Social Injustice—social inequal ity, unemployment, the exploitation c human personality for personal gai the exploitation of natural resource the conflict of Christian idealism wit

the profit motive of modern business —and the resulting moral and religious problems. (225)

2. Problems Relating to the Church as Such, notably: (a) Inner church strifes, (b) sectarianism and denominationalism, and (c) the function of the church in society and life. (170)

3. Inadequate Social Philosophy—caused by, and resulting in, a lack of social vision and a sense of personal responsibility. (83)

4. Problems of Christian Citizenship—the relation of religion to politics. (73)

5. Nationalism and Internationalism—war and peace. (55)

6. Conflicting Loyalties — the church vs. fraternal organizations, clubs, etc. (32)

7. Misunderstanding and Conflicts among the Races. (17)

IV

The Individual in His Relationship to God and the Universe.

526—(13.4 per cent.)

1. The Meaning of Life. (Listed under 1-7 above.)

2. The Meaning of Religion—the religion of Jesus; What is involved in following Jesus? (125)

3. God—What is he like and how can we find him? (95)

4. The Meaning of Prayer—techniques for praying. (46)

5. The Person of Jesus—especially his significance for contemporary life. (36)

6. The Basis of Belief in Immortality. (35)

7. Practical Materialism and Christianity. Secularism. (24)

8. Science and Religion. (15)

(Note: Previous to 1935, there appeared in the Syllabus a section under Situation IV entitled "Intellectual and Emotional Conflicts with respect to the problems of religion." Under this heading were listed 3 to 8 inclusive, above. 150 answers were classified under this general heading. The preponderance of questions had to do with God, Jesus, Immortality, and Prayer, and in that order).

Typical of the answers received are the following:

"Adjustment to limitations and uncongenial work."

"Whistling in the dark, trying to keep my chin up in the face of unemployment."

"Adjusting myself to disharmony in my family."

"My boy."

"To feel the reality of God; to feel that he cares what is happening in his world and to us."

"What are the conditions whereby one can know the fullness of God's love, the radiance and joy, the assurance and poise that his presence would bring? In other words, how does one break through and make the contact?"

"Life has lost all meaning for me. What can I do?"

"How can I translate my social idealism into effective social action?"

"I am homeless, penniless, friendless. How can I find help to help myself?"

"Economic dependency is an intense problem."

"What does 'following Jesus' mean in our day and age?"

* * *

Lack of space makes it impossible to comment at length on this study. Certain statements, however, must be made. Any study such as this one is bound to be inadequate, since the "personal equation" enters in so prominently. Scientific controls were impossible, and even with them the questionnaire method at its best is none too good. The syllabus is not to be understood to exhaust *all* the life situations which people face; it is intended rather to indicate the *major* life situational areas. Moreover, the categories here noted are by no means mutually exclusive; there is bound to be considerable overlapping.

It is conceivable, though doubtful, that had this study been made in other sections of the country the percentages at different points might vary somewhat. It is also possible that were this study to continue for a longer period of time, there might be some change in the concentration of questions and problems under different headings, though the headings themselves would not change to any marked degree. For example, at the present time there would doubtless be more questions raised which would best classify under III-5, "Nationalism and Internationalism—War and Peace." *It is highly significant, however, that throughout the seven years the study was carried on, the percentages at the different points remained essentially the same.*

On the basis of this study, it seems reasonably safe to conclude that in any given group of 100 or 1,000 average churchmen, 49 per cent of the questions raised would best classify under Situation I above, 21 per cent under Situation II, 17 per cent under Situation III, and 13 per cent under Situation IV. Does this mean, then, that the preacher will plan his sermons according to these percentages? No, not necessarily! Presumably a much larger percentage of sermons than 13 will be preached at the point of the individual in his relationship to God and the universe. It is my own conviction that it is precisely because so many people, even though they are churchmen, have never made a really effective adjustment to their universe and entered into a vital relationship with God that there are so many acute and chronic problems at the point of Situation I. Self-centeredness, or in our more modern term, egocentricity, was the chief sin in Jesus' day; it remains so in ours.

Finally, it may be observed that this study, with all of its shortcomings, does give us a fairly adequate picture of the major life situations with which every preacher must deal, and for which he must meticulously prepare himself.

Beyond that, the syllabus has three great values: (1) It furnishes a guide against which one may constantly check his preaching program to discover whether or not he is covering the *whole* gamut of experience. Every preacher is in constant danger of becoming a victim of the "tyranny of segments." He tends to preach what is especially near and dear to his heart quite apart from the needs of his congregation *and* the total demands of his Christian gospel. (2) It furnishes a principle of selection for reading and study. (3) It offers a valuable guide for an adequate filing system, the various headings in the syllabus supplying the key. Those who are using the syllabus for this purpose uniformly report that it is the most satisfactory of any system they have tried. That, too, has been my own experience.

The editors of the Christian Century Pulpit, as well as Dr. Ruopp, would appreciate receiving any comment from those who have been using the Life Situation approach to preaching, and especially from those who may continue the study here suggested.

Sentence Sermons

By Roy L. Smith

All too many Christians rest their faith on their prosperity.

It is sometimes easier to save ourselves from our enemies than from our friends.

There are no new doubts; all the questions have already been asked.

A faith that is easily won is of small comfort.

No man ever lives through a greater moment than one in which God becomes a reality to him.

Some men look at God through their difficulties, and others look at their difficulties through God.

The way of the wicked comes to an end, not because God is angry but because wickedness carries within it the seeds of its own destruction.

The world is suffering from heart trouble, not headaches.

Any man can have the joy of his first meeting with God if he will go back over the same road.

God will probably ask more embarrassing questions in the field of finance on the judgment day than in the field of theology.

• WHO'S WHO in THIS ISSUE •

DR. GEORGIA HARKNESS *was formerly* professor of philosophy at Elmira College and of religion at Mount Holyoke College and is now professor of applied theology at Garrett Biblical Institute. She received her A.B. at Cornell, her Ph.D. in philosophy at Boston University, and pursued further studies at Harvard, Yale and Union Seminary. She is an ordained elder in the Methodist Church, and is the only woman member of the American Theological Society. The latest of her eight books in the field of religion is entitled *The Faith by Which the Church Lives*. Dr. Harkness was a delegate to the Oxford and Madras conferences; advisory expert in education at the Amsterdam World Conference of Christian Youth; chairman of the committee on "The State of the Church" for the biennial meeting of the Federal Council of Churches held at Atlantic City last year.

Receiving his A.B. degree at Yale in 1922, Rev. DWIGHT C. SMITH taught at Yale-in-China for two years. In 1927 he was awarded his B.D. by Yale Divinity School. His first pastorate was at First Congregational Church, Bellingham, Wash. From 1934 to 1936 he was on leave of absence for study at the University of Edinburgh, where he received his Ph.D. degree. Since 1939 he has been minister of the United Churches of Olympia, Wash. His sermon included in this issue was preached at Leland Stanford University.

Rev. HAROLD BLAKE WALKER *received* his A.B. degree from the University of Denver and his A.M. from Boston University. From 1927 to 1931 he was an Associated Press writer and editor in Kansas City. Entering the Presbyterian Theological Seminary, Chicago, he won his B.D. there in 1932. He was minister of the Fullerton Avenue Presbyterian Church, Chicago, 1932-35, and since the latter date has led the activities of the First Presbyterian Church, Utica, N. Y.

Following a pastorate at Canandaigua N. Y., Rev. EUGENE M. AUSTIN became minister of the Tioga Baptist Church, Philadelphia, in 1939. He received his B.D. and Th.M. degrees at Crozer Seminary and his Ph.D. in philosophy at the University of Pennsylvania.

Hope Congregational Church, Springfield, Mass., of which Rev. JOHN HOMER MILLER is minister, has a membership of 2,333. It was the first Congregational church in New England to establish two regular Sunday morning services to accommodate the congregation. Mr. Miller is a graduate of Harvard and Boston University School of Theology.

Rev. ARTHUR H. BRADFORD *has been* minister of the Central Congregational Church, Providence, R. I., for the past twenty years. He received his education at Yale University and Union Seminary. He is a trustee of Yale, also of Anatolia College in Greece.

Since 1933 Rev. JOSEPH M. GARRISON has been pastor of First Presbyterian Church, Columbia, Mo., seat of the University of Missouri, Stephens College and Christian College. His education was received at Columbia Theological Seminary, Decatur, Ga., and the University of Missouri. Two years ago he served as chairman of the university section of the Presbyterian Educational Association of the South.

Rev. EDWARD SCRIBNER AMES *is minister* emeritus of the University Church of Disciples of Christ, Chicago, and emeritus professor of philosophy, University of Chicago.

Rev. HAROLD W. RUOPP *is minister of* the Central Church, Chicago.

TITLES AND TEXTS

What Pulpit Readers are Preaching About

CLARENCE E. MACARTNEY, First Presbyterian, Pittsburgh, Pa. "May I Introduce My Friend?" John 13:1—"He loved them to the end."

JOHN VAN EMAN BERGER, First Presbyterian, Portage, Wis. "Disturbing Dreams." Dan. 2:1—(Moffatt)—"Nebuchadnezzar had dreams that disturbed his mind." Matt. 27:19 (Moffatt)—"Do nothing with that innocent man for I have suffered greatly today in a dream about him."

FOR YOUR SERMON AND TEXT

. . . . . .

Title of sermon

. . . . . .

Text used (write out the text)

. . . . . .

Name of minister

. . . . . .

Name of church

. . . . . .

Address

L. W. HAUTER, First Presbyterian, Oelwein, Ia. "Unsuspected Fifth Columnists." Hosea 7:9—"Strangers have devoured his strength and he knoweth it not."

OWEN W. PRATT, Westminster Presbyterian, Decatur, Ill. "Declaration of Dependence." Luke 15:18, 19—"Father . . . I have sinned. . . . I am no more worthy . . . Make me . . ."

LESTER G. SIMON, Tremont Baptist, New York, N. Y. "The Defeat of Chaos." Gen. 1:2—"And the earth was without form, and void; and darkness was upon the face of the deep. And the Spirit of God moved upon the face of the waters."

JAMES C. PERKINS, Federated, Schroon Lake, N. Y. "The Perils of Religious Compromise." II Kings 17:33a—"They feared Jehovah, and served their own gods."

L. H. LAUBENSTEIN, First Evangelical, Oak Park, Ill. "The God-and-Man Axis." II Cor. 6:16b—"And I will be their God, and they shall be my people."

RICHARD N. OWEN, First Baptist, Clarksville, Tenn. "No Blackout." Matt. 5:16—"Even so let your light shine before men."

THE EDITOR'S PAGE

The Event of the Month

SENSATIONAL beyond anyone's imagining was the flight of Rudolf Hess, heir designate after Göring to the Nazi dictatorship, who landed one evening by a parachute leap upon a Scottish moor, the bearer, as he put it, of a message of peace. Electrified and mystified by this incredible event, the British sources of information allowed a few facts concerning the manner of his landing, his personal appearance, his broken ankle, his nonchalant demeanor, the names of some of his visitors in the hospital and certain speculations as to his purpose, to pass the censor. Then a rigid clamp was put on with the statement that the "wild man" is now "caged" and will remain so indefinitely. The press is now silent and the impression prevails that the "episode" has no significance. I am neither a prophet nor a clairvoyant, but I will risk the statement that if Hess's flight to Great Britain was madness, yet was there method in it. I will go farther and risk the statement that it was not madness. It is my humble conviction that his colleagues of the Nazi hierarchy shared full knowledge of his purpose, if indeed it was not concerted by them. Their characterization of him as having shown signs of mental derangement was a mild impeachment, and was outweighed by their declaration that he was neither traitor nor spy. What is he doing now? No one outside British government circles knows. But it is a safe guess that, behind the scenes, while the bloody play and the bullying talk are still going on, this strange emissary from the sky is now the center of secret consultations whose fruit we may some day see.

What Is Hess Doing Now?

The Book of the Month

PETER AINSLIE, AMBASSADOR OF GOOD WILL. *By Finis S. Idleman. Willett, Clark & Company, $2.50.*

PETER AINSLIE was my very warm personal friend. We shared many views in common, and particularly shared a common aspiration for Christian unity. It was chiefly Dr. Ainslie's devotion to this cause, his leadership in it and his contribution to it which gave general significance to his life work beyond his own great church in Baltimore and the fellowship of his denomination. He was pastor in Baltimore for, I think, more than forty years, and held a place in that city comparable in Protestantism to that held by the late Cardinal Gibbons in Catholicism. His mind grew with the years—more broad in its conceptions and more inclusive in its sympathies and fellowships. He was a defender of Jews and Negroes against social injustices and paid the price of his convictions by his ofttimes unconventional practice. He was zealously intolerant of all intolerance and his devotion to the unity of the church of Christ made him impatient if not intolerant of every form of sectarianism. In his local church he was very independent. He let his board of elders (I think it was) become extinct. When asked why, he replied with characteristic quaintness: "They bother me!" He was one of the most gracious men I have ever known, and it was peculiarly fitting that his biography should be written by one who was his peer in the democratic aristocracy of the spirit. I had the deep satisfaction of making the commemorative address at an impressive service in New York last Sunday in honor of Dr. Idleman, who passed away within a few hours after seeing an advance copy of the Life of his great friend. The Federal Council of Churches planned the service in which some sixteen of the church leaders of New York city participated. In thinking of Idleman you could not help also thinking of Ainslie.

A Thought for the Month

BEWARE, I admonish you, of any theology which undertakes to define Christ as the Object of faith in a manner which denies that he is also the Companion of faith. There is such a theology abroad today. It has emerged in the effort of certain theologians to lift from the Christian conscience the belief that Christ condemns war. In the teachings of this school, Christ is pushed off into a transcendental world outside of history; his cross stands at "the edge of history," not in the midstream of man's historical experience; his life is regarded as the revelation of the absolute perfection of God, leaving little place for the truth that he was also the disclosure of the will of God for man amid the relativities in which human decisions have to be made. Applying this doctrine to war, the Christian is thus left to make his decision in accordance with his best judgment, just as non-Christians do. Christ becomes practically irrelevant. He is the Object of faith, but not the Companion of faith. The doctrine involves far more than the war issue. It involves the relevancy of Christ in any situation, public or private, in which the Christian finds himself. In my opinion, the spread of this doctrine will cost the Christian church its most precious treasure, namely, the vivid sense of companionship with Christ as a living Person. We shall lose Christ as a companion and guide and shall have nothing left but a theological formula. For the past half-century, the labors of our scholars and the deepening insight of Christian faith have issued in a new vision of the Person of Christ. No less than before is he the Object of faith, but he has become also the fellow and friend and lover of men, the pioneer of our salvation, the first fruit of a new world order that is groaning and travailing to be born. His way of life must be our way of life, his cross our cross, his victory our victory. Let no theology take from us this vision of him!

Object of Faith and Companion of Faith

Charles Clayton Morrison

You can't take a special pastor's course this summer? We suggest this Home Study Course

Theology

What Is Christianity?

By Charles Clayton Morrison. These Lyman Beecher lectures have been welcomed as "the most important contribution to theology in Protestant circles since Barth's dialectic theology broke on the world."—*Living Church.* **$3.00**

Christology

The Man Christ Jesus

By John Knox. "A noble, beautiful, inspiring picture of the historical Jesus. Belongs with Moffatt's *Jesus Christ the Same*—two excellent antidotes to the skepticism and pessimism of these days."—*Frederick C. Grant.* **$1.00**

Applied Christianity

Our Prodigal Son Culture

By Hugh S. Tigner. Shows how our civilization is bankrupt because it has deserted the ideals of Jesus, and demands a return to the church as "the way back." **$1.50**

Christian Worship

Form and Freedom in Worship

By Clarence Seidenspinner. Building on the rich heritage of the past, the author shows how pastors can adapt worship to the needs of today. "Refreshing and practical." — *Christian-Evangelist.* **$2.00**

Economics

Into Abundance

By S. K. Ostergaard. Our social and economic order must be reorganized on a cooperative basis, that the nation's resources may serve the commonwealth. **$1.50**

Other Helpful Books

When Children Ask

By M. H. Bro. Shows how to *answer,* not merely reply to, children's questions. **$2.00**

Minister's Service Book

Edited by J. D. Morrison. Forms of worship, calls to worship, prayers, invocations, marriage and funeral services, etc. **Cloth $1.50. Lea. $3.50**

1000 Quotable Poems

Compiled by T. C. Clark. That poem you're looking for is here. **$2.50**

Willett, Clark & Co.
37 W. Van Buren St., Chicago

Homiletics

Master Sermons of the 19th Century

G. G. Atkins, editor. Will add strength to preaching by presenting great models—Beecher, Brooks, Bushnell, Robertson, Moody and eight others. **$2.00**

Preparation and Delivery Of Sermons

By Carl S. Patton. This course by a great preacher and teacher on how to make sermons and preach them will make a fruitful summer! **$2.00**

Highland Shepherds

By A. W. Hewitt. "The best book on preaching and pastoral service of the year."—*Expositor.* **$2.00**

Pastoral Efficiency

The Minister's Job

By A. W. Palmer. Ways to success in the profession which Dr. Palmer holds is the highest of all tasks. **$1.25**

Business Administration Of a Church

By Robert Cashman. Expert advice on finance, stewardship, organization, etc. **$1.50**

Prevent the Summer Slump
in your Church School!

Why do Bible classes slump in the summer season? One reason is that the study courses are not interesting enough to hold the pupils.

The Twentieth Century Quarterly
(Thomas Curtis Clark, Editor)

is "interesting and scholarly."—*J. D. Morrison.*
"thoughtful and spiritual."—*John M. Versteeg.*
"realistic and practical."—*R. A. Ashworth.*
"intelligent and constructive."—*Alfred W. Swan.*
"reverent and full of hope."—*John Paul Jones.*

This Quarterly, for the Summer Quarter, presents a study of the growth of the Church. The studies are based on Biblical selections from the Acts, the Epistles and Revelation.

Ask for *free* sample copy.

The 20th Century Quarterly
407 S. Dearborn St., Chicago